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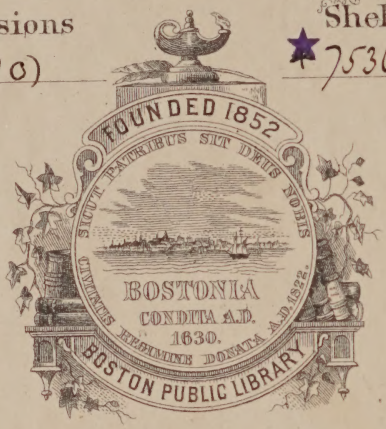

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JUBILEE ADDRESS

BY

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THE SOCIETY OF THE UNITED BRETHREN

FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN.

ADDRESS.

IN a suburb of Constance, near where the Rhine emerges from the lake which bears that name, stands one of the most appropriate monuments in Europe. It is a rude, massive boulder which has been placed upon the spot where, more than four and a half centuries ago, John Hus and Jerome of Prague were burned at the stake. Perhaps no incident of foreign travel ever impressed me more than to find, on the morning of an anniversary of the martyrdom of Hus, that a Protestant gentleman from Prague in Bohemia, had climbed, before daybreak, over the high iron fence which encloses the monument, and with a wreath of fresh *immortelles* had crowned the memorial rock.

John Hus, true-hearted, with a noble simplicity and a conscientious firmness, never rendered giddy by applause nor despondent by persecution, a reformer before the Reformation, and a Bohemian Brother before the Unitas Fratrum, supplied an impulse and a type of that movement which issued in the colony at Herrnhut and in the foreign missionary enterprise of which this day is the third Jubilee. Would that I were able to bring a wreath worthy of the occasion—a wreath that shall harmonize with the beautiful decorations of this place at this time!

Happily I have to climb no denominational iron pickets. It is at your kind invitation, friends of the Society for Propagating the

Gospel, that I appear here. I come simply as one who has, to some extent, studied the missions of the Unitas Fratrum, but has nothing to communicate except impressions, the impressions of one from outside and at a distance. Least of all will anything so preposterous be attempted as to give information concerning Moravian missions, to an audience at this focus of the American Province of the United Brethren, this Herrnhut of America. It is presumed that all present are familiar with the history of that evangelistic work as carried on for the last one hundred and fifty years.

Between the martyrdom of Hus in July, 1415, and the present hour, there lie two great eras in the history of the Unitas Fratrum —the one a testimony of endurance under cruel oppression; the other a testimony of signal evangelism. These, however, are by no means disconnected; in the evident design of Providence they form a coherent whole. The roots of the present are hid deep in the past.

One of two results usually flows from severe trial; individuals or communities either enfeeble their spiritual life by pitying themselves and by nursing an expectation of pity from others; or else a self-forgetful benevolence is stimulated. Suffering that fails to make a man or a church more enterprising in the way of Christian philanthropy, to ennoble and expand character, fails of its chief end. If a self-indulgent inactivity follow, decay will ensue.

Seldom is any one called to notable service in behalf of fellowmen without some severity of previous discipline.

In the pit and in prison Joseph qualifies to become the best governor Egypt ever had. The oppression of Puritans in England, their early hardships on the rugged shores of New England, and their subsequent experiences in war, contributed to that character which has revealed itself in missionary movements now entering into the true glory of our age. Embarrassments under which John Eliot and others like him, labored in the mother country, and the condition of self-exile to a wilderness, made them all the more

ready for Christian efforts in behalf of the Indian. It was during the period of the first French revolution and the Napoleonic wars —a period of wild commotion, of unexampled sacrifice of life, of unutterable distress among the nations of Europe—that most of the great evangelistic movements of modern times took their rise. Not unfrequently does the baptism of fire and blood seal a consecration to high and far-reaching aims; on the anvil and under the hammer character grows broad. Was it not the divine thought that both king and queen of the Iberians should be converted, when a Christian female in the fourth century was carried away captive into Asiatic Georgia? Was it not in order to the planting of Christianity in Abyssinia that God allowed the capture, by fierce natives, of two Christian youths, one of whom became the first bishop in that country? During all the Moravian experience of poverty, oppression and bloodshed, He who seeth the end from the beginning, had in mind salvation for Eskimos in Arctic regions, for African slaves in tropical West Indies, and for Hottentots in South Africa.

Something more than long harrowing is needful; seed, and the right seed must be in the soil. It is ideas that govern the world; ideas that give form and character to the Church; and any church to fulfill the aim of its Adorable Head must apprehend clearly His chief thoughts in its establishment.

Quite superfluous would it be to pause here for the utterance of such a truism as that gospel-promulgation is one grand design of the Founder, were it not that scarcely had three centuries gone by after our Lord gave His final command, before that idea had very much faded from the mind of Christendom; and were it not that only to a limited extent has it since been restored. All along the ages the thought of believers—the very best of them—has been disproportionately fastened on the great concern of personal salvation; and to a wide extent the duty of evangelizing the heathen has been regarded as, at most, something incidental, exceptional,

extraneous, instead of being co-ordinate with the other, and no less imperative.

Hence partly it is that in Christian communities there has been so much that seems narrow, so much that wears the aspect of self-indulgence; hence so little of primitive power, and so much of division, decay, torpor, death.

Time was when a Pope of Rome said that the one thing which satisfied him that the Church of England lacked the mark of catholicity was her having no missions among the heathen. A sad fact it is that when at length the Church Missionary Society came into being it had to struggle on for sixteen years before winning the countenance of a single dignitary of that venerable body. Substantially the same has been true in the experience of most Protestant foreign missionary organizations which have sprung up within the last hundred years. At the present hour one of the chief needs of Christendom is education into the policy and spirit of our divine Master, into an apprehension of the chief aim of His kingdom in this world. The words, the example of our Lord, and the whole genius of His special economy on earth, go to show that expansion was contemplated and provided for; that evangelization is the Church's business; that it is not something optional, not a mere appendage, without which she is tolerably complete, but an integral part of her obligation; no more fitting, no more urgent in apostolic times than to-day.

The Great Teacher dwelt less on the personal experience of disciples than on the claims and scope of His kingdom. The underlying idea of theological seminaries and of all Christian training, which shall give type and tone to religious character and to the spirit of the Christian ministry, should be, should ever have been the Pauline "Necessity is laid upon me," "Woe is unto me if I preach not the gospel;" this sentiment made effective, that the missionary spirit is not a peculiar but a characteristic element; that going or helping others to go is the only legitimate alternative;

that ceasing to be aggressive the Church ceases to be fully Christian. The conviction must become deep, pervasive and abiding that to prepare one's self for eternity is neither the sole, nor the chief end of probation. No country will ever be saved by an army that is mainly bent on saving itself.

Missions are the expression of the Church regarding the world that sitteth in darkness; a test of loyalty to Messiah. No missions, little fealty. For fifteen hundred years there has been a crying want of appreciation of the most patent fact and feature of genuine Christianity—that it is something to be communicated, not simply enjoyed; and that cosmopolitan evangelism was contemplated in all its provisions and precepts. The general mind has by no means caught the burden of angelic tidings of great joy that "all people" were to have a share; nor that, in the midst of temple solemnities, the first herald, filled with the Holy Ghost, the infant Jesus in his arms, gave the exegesis of Heaven, that there was the salvation "prepared before the face of all peoples." While the centuries have gone by, a voice has been sounding, "Go ye therefore, and make disciples of all the nations," and while words the plainest and most emphatic, have been recalling the Church to her true, primitive function, is it not astonishing that there should have been only here and there an ear to hear; that even the blessed Reformation of the sixteenth century left Protestants, for the time, heedless of the claims of the heathen? That was a reformation which stopped midway in its career, stopped at the terms of personal salvation, ecclesiastical regimen, and various local interests, instead of moving on to the broad and glorious work of the world's evangelization.

The merit of a revived, collective comprehension of the grand aim of Jesus Christ in His kingdom on earth belongs to the Renewed Church of the United Brethren. What Wittenberg was to Rome, Herrnhut became to Protestant Christendom. In modern times the Moravian Church was the first, as a Church and at the

outset of her career, to render practical in her life a just conception of what Christianity has to do for our world.

Individual and sporadic efforts, governmental and colonial movements in the line of foreign evangelization had taken place; yet none of them proceeded upon the basis of a generally recognized duty to give the gospel to the heathen as heathen, and because such is the command of Him who died for all. The middle of the sixteenth century (1556) witnessed a Swiss Mission to South America; but the chief motive was the hope of providing an asylum for endangered Protestants, especially Protestants in France; and through the treachery of the leader, Villegagnon, it proved worse than a failure.

The endeavors of Gustavus Vasa of Sweden about the same time, and then half a century later the endeavors of Gustavus Adolphus in behalf of Laplanders, were entered upon because the people were Swedish subjects; the movement falls strictly to the sphere of home missions; and besides was a governmental affair; the collection of annual tribute as a part of the proceeding in Lapland, and the enforcement of penalties for the neglect of religious observances, show how defective was the evangelistic policy of those excellent monarchs.

We turn to Holland. Commendation is due to Anthony Wallæus for his attempt to found a seminary at Leyden, where young men might be trained as missionaries, an institution which the Dutch East India Company patronized. That same commercial corporation had more or less of laudable intent in supporting ministers of the gospel in the East India possessions of Holland—Formosa, Amboyna, Java and Ceylon. The main impulse, however, proceeded from the circumstance that Hollanders—government servants and merchants—were settled in those islands, and that by conquest in the first half of the seventeenth century, natives had come under Dutch rule. The method of evangelization was superficial and unsatisfactory; not a little of coercion came to

be used. Christianity, instead of being introduced into the heart or even into the head, was imposed upon the people; and it is to be feared that more hypocrites than converts were made. It need hardly be said that the Reformed Church of the Netherlands was far, very far, from being leavened with a missionary spirit.

In England, too, societies like that for the Propagation of the Gospel in Foreign Parts, whose charter bears the date of 1701, sprang primarily from a desire to supply British Colonies with clergymen, catechists and school masters. Labor in behalf of heathen in the colonies was a subordinate, an incidental consideration; only a few, exceedingly few, here and there in the Church of England and among Dissenters, had dreamed of what was due from them to the outside pagan world.

The Congregational Churches of New England in the last half of the seventeenth century, came nearer than any others of that period, to a prevailing appreciation of the great duty owed by Christian men to those who sit in the region and shadow of death. Their sense of obligation began to find expression during the decade from 1640–1650 in labors commenced by the Mayhews and John Eliot, labors into which others also entered heartily then and later. But the two men who led off in that example remained pastors of churches composed of English colonists; so were others who followed their example. Exclusive devotion by any one to Christian work among the Indians in that century was scarcely known.

Honorable mention should be made of Denmark; yet, like so many other initial Protestant endeavors of the same kind, her foreign missions, beginning in 1705, sprang out of a colonial interest. That little kingdom had acquired possessions on the Coromandel coast of India, and hence King Frederick IV proposed a mission to Tranquebar. The originating motive of Hans Egede's expedition to Greenland was the hope of finding and ministering to supposed descendants of Christian Scandinavians who, centuries before, had settled in that region of ice. Those associated with him

in the enterprise, excepting his noble wife Gertrude, were at the outset chiefly influenced by the prospect of a lucrative trade. But those early Danish missions had only a feeble hold upon the Lutheran Church of Denmark, and occasioned only a ripple in the current of her life. Regarding the operation in Tranquebar, no inconsiderable portion of the funds, nearly all the men, and almost the entire management proceeded from Germany.

A foreign mission, as we now understand that term—a movement, simple and pure, of Christian men with the primary purpose of carrying the gospel to the heathen because they are heathen—was unknown in the Protestant world till 1732. Just eleven years after Egede, the Norwegian, sailed from Bergen, and just eleven years before David Brainerd betook himself to Kaunaumeek, such an undertaking originated at Herrnhut.

The severe discipline to which Bohemian and Moravian exiles had been subjected—a discipline which, in the counsels of Heaven had respect, no doubt, to the future of the Renewed Church—has already been alluded to.

Another antecedent in the all-wise Providence of God appears to be no less note-worthy. As, for the refugees from ancient Egypt there was needed a counsellor and law-giver of eminent piety, breadth of culture, the superior qualities of a statesman and prophet, one educated elsewhere than in a servile condition, so the refugees in Upper Lusatia needed an organizer and leader with far different training from what could be had among persecuted artizans of Bohemia. Such a leader was in preparation. Of noble birth, by marriage connections related to several royal families on the continent, with superior endowments, of precocious piety, from boyhood onward moved to a consecration of time, talents and treasures to the promotion of evangelical interests at home and abroad, Count Zinzendorf rises to our view as one of the most remarkable characters of the last century, indeed one of the most remarkable in all Church history. What other name is known to ecclesiastical

annals, of a man in such high social position, who, at an early period of life, became possessed with a grand Christian idea so foreign to his rank, and so in advance of his age; who in the sanctified ardor of youth, entered into covenant to do all possible for the cause of evangelization, and that too among those most neglected by others—a covenant from which he never swerved till, at threescore, death closed his earthly activities? Gross Hennersdorf, German Universities and the Saxon Court, furnished Herrnhut with a Moses.

But what of the period?

In Germany it is, to a sad extent, a period of scholasticism in both the Lutheran and Reformed Churches; a period of bitter theological contests; a period of sheer orthodoxy—evangelical feeling and life having largely evaporated. The spurious illuminism of later years is just becoming visible in its murky dawn; the philosophy which brought on rationalism is making its early essays to dominate revelation. In the person of Frederick William I there sits on the throne of Prussia the strangest compound of religiosity and violent passion that ever wore a crown; and there will soon be a reaction in favor of French tinsel and French infidelity. A leaven is at work which will prepare for the sentiment of Frederick the Great: "Every one shall be saved in his own fashion."

Pietism, distressed by the petrifying condition of the religious world, has for many years been striving—and with a measure of success—to infuse life, to throw off the stiff bands of confessionalism, and revive a Biblical piety. It insisted upon a new heart, a new creature in Christ Jesus as the primary need of every man, savage or cultured, and then of a warm Christian fellowship. But in its reaction from torpor Pietism had in turn somewhat deteriorated; it was becoming narrow, concentrated within itself, and censorious. Some good men of the Halle School thought Zinzendorf could not be a child of God because he had not been through the penitential struggle after their pattern. The excellent men who gave in their adhesion to that form of revived religion, kept themselves unduly

apart from the rest of society; they lacked breadth; their theology was too much a theology of feeling and frames.

There was required a forth-putting spirit, a spirit of enterprise in behalf of others, an element which did enter into the life of Moravianism. Herrnhut became indeed a tropical island in a polar ocean; bnt her fruit trees were destined to be transplanted. The two leading Scriptural ideas of Church existence—personal culture and aggression, growth intensively and extensively, each an auxiliary to the other—harmonized in the spiritual temperament of the United Brethren.

This will appear all the more noticeable when it is considered what the regimen was which Zinzendorf introduced—an isolated community, whose municipal, industrial and social affairs were administered by Church authorities, no outsider to hold real estate or to have residence within corporate limits. Such a system—continuing still in Great Britain and on the continent of Europe, though relinquished in this country—was not of itself, as a polity, suited to enlargement or perpetuity. Were it not for the evangelistic movement outward to the farthest lines, local and social, of our race,—arctic latitude and the savage state—Herrnhut might before this have become an entity of the past alone. The restoration, well-defined, of a primitive missionary element, supplied the required conserving and vital force.

The main question evermore confronts us: What is a man, what is a communion worth for the kingdom of God, that progressive kingdom which is to fill the earth? Every people, as well as every individual, has, by divine appointment, an office to perform, a niche to fill. The function of Moravianism has been to embody and illustrate in the eyes of Protestants the harmony of holy living at home centers and evangelistic energy abroad.

In every great undertaking or discovery chief merit pertains to driority. To Herrnhut belongs the credit of having taken the lead in this line of things, and of having persisted therein amidst the

religious apathy and growing rationalism of the last century, and the early part of the present century. Seventeen hundred and thirty-two was the year in which Voltaire published his *Lettres Philosophiques;* and the grinning infidel had only too much occasion to chuckle over the fact that Vernet, a Protestant minister at Geneva, was insisting, not upon the necessity, but the utility of our holy religion.

It will be remembered, too, that besides Moravianism there was another remarkable manifestation of the spiritual revival which began with Spener's *Collegia pietatis* two hundred years ago. It was Wesleyanism; for the Pietistic wave struck Great Britain, and its marvellous result is second only to the Reformation of the sixteenth century. That, however, in its organization and its foreign missionary movement, was later by a generation than Herrnhut, and was, in some measure, an outgrowth of Herrnhut.

A jubilee retrospect, such as that of to-day, would come far short of what the occasion demands, if it failed to portray the distinctive element, out of which sprang the movement that makes 1732 a red-letter year in missionary annals. That element was an unusually fervent attachment to the Saviour.

I will not pause to speak of infelicities in the poetic imagery of the earlier Moravian era, particularly in the Sifting Period. Of what account are mere æsthetic blemishes, as against the substantial and most important feature of vital piety? Why should they even be alluded to, as is often done—and sometimes discreditably—when the denomination has sloughed them off, and repudiated them?

I repeat; one marked characteristic of the Brethren's Church, and the fountain of her remarkable missionary zeal, is warmth of love and loyalty to Him who is Head of the Church. I am not aware that since primitive days any communion of believers have, as a body, in such marked manner and so uniformly kept the eye upon the Lamb of God who taketh away the sin of the world. Thence has come the inspiration which makes a Moravian com-

munity, in its best days, so free from pomp, noise and worldliness, from the greed of gain and of honor; which sheds the charm of simplicity and cheerfulness over social life, over religious worship, over death and the resting-place of the dead—a charm restful and refreshing, that abides even in the most repulsive regions of foreign missionary toil.

Every evangelical church possesses in some measure, of course, a genuine affection for our Lord; but, as Faraday has shown that a dormant magnetism exists in all metals which will become apparent only at a certain temperature, so in some Christian bodies there is required a degree of rare religious fervor to make it apparent that charity abides there. It must be said that this virtue, with some alternations of vigor, has been eminently cultivated by the United Brethren, among whom there is never found a Christless Christianity, nor Christ without the cross, nor the cross without the resurrection.

Not less truly than daylight from the sun, do spiritual illumination, and life, and strength come from Immanuel. That great work wrought eighteen hundred years ago—the only work in all time that is truly great—being appropriated by faith, produces a mighty inworking upon the heart, moulds into union with the Redeemer, and stimulates to the holy activities of His kingdom. "Abide in me"—not "under me," as subject to my sway alone; nor "with me" as Elder Brother for fellowship simply—but "in me," by conjunction most intimate and vital, effected from on high, and bringing alliance with Heaven. The lighthouse is indeed built upon the rock, but at the outset also built into the rock, sunk therein, so that oneness results. Thus, too, believers are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom they are also builded together for an habitation of God through the Spirit."

Philosophy undertakes no foreign missions; she will never quit her groves of Academus; little would it avail if she did. Mere

philanthropy will not take men into unevangelized regions. No reliance for reclaiming the race can be had save upon those who discover that on the cross justice and mercy harmonize, who become so penetrated by the love of God in Christ Jesus that they "cannot but speak the things which they have seen and heard." The place where they shall witness is a matter of comparative indifference—whether among kindred at home, or among heathen at the ends of the earth—so the Master make His pleasure plain.

The excellent Charles Simeon, of Cambridge, kept a portrait of Henry Martyn in his study, which seemed to be all the while saying, "Be earnest; be earnest; don't trifle, don't trifle;" and Simeon would say, "Yes, I will be earnest; I will be earnest; I will not trifle, for souls are perishing, and Jesus must be glorified." Missionaries of the United Brethren have, for the most part, kept the eye on a countenance more commanding, more lovely, "looking unto Jesus, the author and finisher of our faith." As a class, if I mistake not, they seem to have done this not less habitually, and with perhaps greater earnestness than the foreign laborers of any other Church.

Such being the case, what might be expected of Moravian missionaries with regard to their fields of remote and arduous labor?

Just what we find—that they go forth, not so much in the service of the Unitas Fratrum as from personal obedience to the Lord Jesus, because His express command brings to them an intransferable duty; and because the pledge of His perpetual presence they know will be redeemed; just what we find—that in their peculiarly trying experiences they are kept hopeful and cheerful by the lively consciousness of that union just spoken of, which is so intimate that if a member be wounded here on earth, the Head in Heaven feels it; and that they glory only in the cross of Christ, making that evermore the chief theme of teaching and preaching. By experience, as well as by the word of God, are they taught that spiritual life does not spring up out of native depths in man's soul,

but comes down into individual hearts; that saving knowledge is not revealed by flesh and blood, but is something divinely imparted, which finds its way to the centre of one's being, and there masters the man; and how can they do otherwise than lift up the cross to the gaze of sin-smitten man? Thanks that Zinzendorf inculcated the "Theology of Blood;" thanks that Franke, his teacher, taught: "A drop of faith is more noble than a whole sea of science, though it be the historical science of the divine word."

There are, there can be only two systems of salvation—every man his own Saviour, or no man saved by himself alone. Heathenism, Mohammedanism, nominal Christianity, leave man in utter moral impotency. What other ground of peace and hope for the guilty is there besides Calvary, that focus of the universe? The expiatory and propitiatory cross is the appointed place for friendly meeting between God and man, Heaven and earth. Only from the cross waves the white flag of truce.

Deeply penetrated with a conviction of this truth, missionaries of the United Brethren have started out, never questioning the universal need or the universal adaptation of the gospel. They have held, and with peculiar distinctness, that the Greek is no better fitted to receive the gospel and to enter Heaven, by his speculation, and that the barbarian is no less fitted by his rudeness; that there is no aristocratic salvation; that Christianity is no more designed for Philemon, the wealthy master, than for Onesimus, the bond-servant; that it is suited to man as man, whatever his language, color, kindred or country; suited to every existing, every conceivable type and grade of civilization and of degradation.

"What's hallowed ground? Has earth a clod
Its Maker meant not should be trod
By man, the image of his God,
Erect and free,
Unscourged by superstition's rod,
To bow the knee?"

Hence, believing assuredly that, for spiritual vision, the Sun of Righteousness is equally indispensable and equally adapted to every eye, whether that organ be blue or black, or whatever its shade, Moravian missionaries have gone to Gentiles in regions of densest moral night, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

"God hangs great weights on small wires,"—so says an Oriental proverb. The truth thus homely expressed has been most obviously illustrated in Moravian Missions. It is a principle which has been maintained by the Supreme Ruler from the first; it shows His wisdom; it suggests the care with which He guards His own honor. "God hath chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in His presence."

Objects, places and instruments for the accomplishment of purposes more intimately relating to His spiritual kingdom, have usually been chosen with apparent reference to staining the pride of human glory. Is the Angel-Jehovah to appear signally to Moses? It will not be in the tall cedar or terebinth, but in a burning bush. By the vision of a barley loaf prostrating a tent among the host of Midian, there is foreshadowed what the little band under Gideon will accomplish. Would we behold the Eternal Word made flesh, and come to dwell among us? Shepherds will be our guides, and we must look into a stable. The first to announce His ceremonial presence at the temple will be an aged widow; the first to herald His resurrection will be a humble woman.

This law, of which we are so often reminded in the history of the Church as well as in secular history, and to which there are so many things in nature analogous, is one which our countrymen have particular need to ponder.

We are addicted to an idolatry of bulk. We boast of great lakes, great rivers, great spaces, as if these things would make a

nation great; whereas the aggregate of little things is usually greater than the aggregate of great ones. It would probably require a larger chasm to hold all the coral insects of our world than all the elephants; and what those animalcules accomplish is of more importance in the economy of nature, than the huge quadrupeds of Asia and Africa together. A frequent blemish in American sentiment has been the pride of bigness—not considering that to dwell among superior magnitudes only makes individual conceit and collective vanity all the more glaring. Is it not time for us to give thought rather to the busy bee than to the spread eagle? Go to the ant—architect, soldier, political economist—consider her ways and be wise.

Was it the vast territory of Scythia and Mongolia, or little Attica that furnished statesmen, philosophers, poets, and historians, who have been models to the rest of the world? Was it in populous Pekin, or in Bethlehem Ephratah, "little among the thousands of Judah," where the Lord of Glory appeared in human form? It is great and good ideas, associated with energy, that make a man or a people truly great. That alone which reveals the divine, that which is knit to a noble future, knit to eternity, ranks really high. Humble instrumentalities and grand ultimate consequences disclose the strength and skill of the Mighty One of Israel. Was the size of Moses' rod wherewith he brought water from the rock of any account? The human following and force of our Lord at first were only a few fishermen, a few women, and perhaps a few children.

We now travel back one hundred and fifty years to the Hutberg. Casting an eye at the neighboring hamlet, we see no imposing architecture, nor in society or worship any imposing forms. The place has had existence for only ten years; and its growth has been considerably less than at the rate of one hundred souls a year. A majority of the inhabitants are exiles, poor, not highly educated, with two or three exceptions not high-born, planted and permitted on this spot rather by sufferance than with the good will of any government.

Among them is a young man from Suabia, twenty-seven years of age, a potter by trade. One night in July, 1731, he is sleepless. Is it the heat that keeps him awake? There was once a young man at Athens who said the trophy of Miltiades would not let him sleep; is any such ambition at work here? A thought from on high has been received; a holy ardor is kindled in his soul. No such little affair as that of Marathon fills his mind; personal aggrandizement has no place. Amidst night watches his heart turns toward benighted slaves in the West Indies, and his purpose is formed; he will carry the news of salvation to Africans in bondage.

There has for some time been a prayer-meeting at Herrnhut every evening, and he is always there. A remarkable season of refreshing from on high four years ago (1727) stood evidently connected with his prayers and those of his immediate associates. The memorable August thirteenth precedes August twenty-first. He was at the meeting when Count Zinzendorf spoke of the condition of West India slaves; also when Anthony, the black man from St. Thomas, told the story of his dark-minded countrymen, and of his sister who had some desire to know the way of life. The thought of saving one soul prepares this young Brother for any sacrifice. The cross of Christ is the trophy that will not let Leonhard Dober sleep that night. The next day he finds that his friend Tobias Leupold was similarly affected at the same time with himself, by the same circumstances, and has been moved to the same resolution.

In missionary annals similar coincidences have not been wholly unknown, and such a coincidence usually marks an epoch.

Sixteen hundred and forty-four furnishes an example. John Eliot began his study of the Indian language, and Thomas Mayhew, encouraged by the conversion of Hiacoomes, was preparing for Christian labors in the vernacular of Martha's Vineyard, and the undertakings of those two devout men were quite independent of each other.

Seventeen hundred and ninety-five supplies an illustration. Dr. Bogne was supplying the pulpit of the Tabernacle in Bristol, England; Dr. Ryland of that city received letters from the Baptist missionaries in Bengal, and sends for Dr. Bogne, who belongs to a different denomination, to hear them read. Then they kneel and pray together; and the thought occurs to Dr. Bogne that it was most desirable, and might be practicable to unite Christians of different denominations for Missionary purposes; that was the germ of the London Missionary Society.

It was in a prayer-meeting, led by Samuel J. Mills, under the shelter of a hay-stack at Williamstown, in the Summer of 1806, that the thought of missions from this country to the heathen had its origin, the seed-thought of the American Board, the oldest Society of the kind this side the Atlantic.

We return to Herrnhut. Leupold writes a letter to the congregation, communicating the desire of himself and Dober to become missionaries. By the public reading of that letter two more young men, Matthew Stach and Frederick Böhnisch, are simultaneously impressed, resolve to offer themselves for service in Greenland, and next year will be on their way thither. The very atmosphere of Herrnhut is becoming quick with a true evangelistic element. The delay of a twelve-month only confirms the resolution of Dober. It has taken time—though far less time than is usual—to convince the Moravian Church that the scheme is neither a wild one nor premature.

Martin Linner, the worthy Chief Elder of the congregation, an invalid, has set his heart on having Dober succeed him in office, and cannot bear to have him leave. Generally, the men best suited for foreign service are most needed at home. It did not, however, avail to intimate to the young workman in clay that special gifts and attainments might be required for the contemplated enterprise. "I would offer myself to be a slave," said he, "in order to tell these poor beings what I knew and had experi-

enced of the love and grace of our blessed Saviour; for I am fully persuaded that the Word of the Cross, though preached by the weakest and poorest of His followers, must have a divine influence upon the souls that hear it."

The day for departure is at hand. David Nitschmann—who after a while will be ordained as the first Bishop of the Renewed Church of the United Brethren, and chiefly with a view to furthering the cause of Missions—has been selected to accompany Dober. Leave-taking, with prayer and singing, is over. No laudatory speeches, no torch-light processions are made. The morning of August 21, 1732, dawns. No; it has hardly dawned; at 3 o'clock they start northward, Count Zinzendorf taking them some miles on their way, to Bautzen. Thence they set out—a potter and a carpenter—with a small bundle in hand, and less than four dollars each in the pocket—for a journey of six hundred miles on foot; and at the end of that journey they will still be four thousand miles from the place of destination.

Chimerical, preposterous! exclaim the unthinking.

Pause a moment. Into the soul of that man whose trade is to work in clay, there has come, as already remarked, a spark from heaven. It has kindled a flame, clear, calm, steady. Since primitive times he is the first Missionary to Africans, to slaves. He is the first Protestant Missionary to the heathen of tropical America. At Herrnhut he has not been argued out of his convictions; at Copenhagen stories of cannibalism will not frighten him out of his purpose, nor will he be wearied out of it by the refusal of every Danish shipmaster to take him to St. Thomas. On the long pedestrian journey from Lusatia to Denmark all professing Christians, save one, laugh at the potter and the carpenter, or else pity them; and that one, the appreciative Countess von Stolberg, represents just about the proportion of persons then on the Continent who would be likely to estimate aright the motives and aim of these men.

There are some who can declaim well on the subject of universal brotherhood; there always have been such. Even heathen poets could get off fine sentiment now and then, Seneca saying, *Non sum uno angulo natus; patria mea totus hic est mundus*—("I was not born for one corner; this whole world is my country"); Lucan professing, *Nec sibi, sed toti gentium se credere mundo*—("to believe that he was born not for himself solely, but for all mankind"). Yet which of them ever lifted so much as a finger for philanthropic purposes? And of all the thousands in evangelical Europe on the 21st of August, 1732, how many were actually moving toward the heathen world in obedience to Christ's command? Just two men, who have bidden good-bye to Herrnhut long before sunrise, men who have taken in the full, simple, distinctive idea of evangelization; in whom that idea is operative; to whom the command "Go ye," means something else than stay at home. They head a long line of quiet, unostentatious laborers of the Unitas Fratrum, who have knocked at frozen doors for permission to proclaim the love of Jesus; who have traversed regions where the sun shineth in his strength—following in tracks most familiar to the tornado and to the pestilence that walketh in darkness; who, in face of the brand and the tomahawk, have gone with a song in the heart and on the lips, not pitched to the minor key; for a century and a half have they, in various languages, made cultivated plantations, primeval forests, and dreary wastes vocal with the hymn of Zinzendorf:

"Jesus, Thy blood and righteousness,"

and Paul Gerhardt's:

"O Head, so full of bruises!"

Chiefly it is to men on the very verge of moral and social hopelessness that they have gone; yet not primarily to civilize them; not so much to make Moravians as to make Christians; not mere reformation but salvation is their great aim. The burden of their teaching and preaching, like the motto now conspicuously before the eyes of this assembly, is "THE EVERLASTING GOSPEL."

Civilization never saves, may fail altogether of preparing for Christianity; Christianity never fails to bring civilization in its train. The United Brethren have indeed everywhere introduced schools and industrial arts, but the hiding of their missionary power is in the cross of Christ. Studiously and wisely have they abstained from intermeddling with political affairs; theirs is not the gospel of intrigue. Largely toiling for self-support, they have yet seldom become secularized. Most courageously have they, as a general thing, kept to their work. Purloining the fruit of other men's labor, welcoming the disciplined members and employing the rejected native helpers of neighboring Missions, is not chargeable upon them.

What though physical science has not been their forte; what though no great invention or discovery, no epic poem, or popular romance has emanated from them; theirs is a work unspeakably higher on the scale of the spiritual kingdom, and the results infinitely more important—winning souls to Christ, and fitting them for glory.

With rare persistence they have clung to their purpose. Does a backslidden Indian leave the mission-settlement, and wander into the wilderness? A youthful Moravian follows him into the forest; finds him at length; tells him it is in vain he flees; were he to go hundreds of miles he would still pursue him. The Indian's heart melts: "Do the Brethren remember me still? Are you come merely to seek me!"—and he weeps in bitter contrition. Thousands upon thousands of converts are the more than golden reward of such perseverance. Numberless are the witnesses like a dying Eskimo girl: "O Redeemer!" she exclaims, raising her wasted hands toward heaven, "O Redeemer! how is it that when I hear of Thee I can not refrain from tears? As the eider fowl to the rock, so cleaveth my soul to Thee!"

August twenty-first, seventeen hundred and thirty-two! Not Yorktown or Waterloo; not Aboukir or Trafalgar; not the

birthday of king or empress, but the birthday of a movement which has grandeur in that only kingdom which shall flourish forever. Was Magellan the first European to conduct a ship into the Pacific Ocean, on a voyage that proved to be the circumnavigation of our globe? Honor to his name; but do not angels place a far higher estimate on the journey and voyage of the two humble Moravians who set out from Herrnhut, August 21, 1732?

Within seven consecutive years from that date, Herrnhut sent about ten different Missions. From that obscure radiating-point in Central Europe, Missions have been established in each of the five other Continents; yet to the present day Herrnhut is a settlement of only one thousand souls. If other Protestant Churches—the older and the younger—had been equally prompt, and in proportion to numbers, equally devoted to this cause; if instead of sleeping on, oblivious to what is due to the unevangelized, equipped with so small an amount of information and so large a supply of objections, then would Zion be seen to have arisen, her light being come and the glory of the Lord being risen upon her; Jesuits would not be glorying in their priority of missionary zeal; nor would the heathen world be now flinging back reproaches upon Christendom for her unpardonable tardiness; Sechèle, chief of the Backwains, could not have said to Livingstone, "Since it is true that all who die unforgiven are lost for ever, why did not your nation come to tell us of it before now? My ancestors are all gone, and none of them knew anything of what you tell me; how is this?" nor would the New Zealand mother have held up her last living child to the missionary, exclaiming, "If you had come before, and brought me the Gospel, I should not have murdered my twelve other children!"

Of the more than two thousand Moravian Brethren and Sisters "who have hazarded their lives for the name of our Lord Jesus Christ," time would fail to mention even conspicuous worthies besides those already named—George Schmidt, the pioneer in South

Africa; John Beck, serving over two-score years in Greenland; Peter Braun in the English West Indies; Frederick Martin, the well-known Missionary Bishop in the Danish West Indies; Schumann, the Apostle of the Arawak Indians in South America; and not least, Marie Lobach Hartmann, a missionary and a mother of missionaries, and, in her widowhood of eighteen years, a heroine among the Bush-Negroes of Surinam. Well might we spend more than one hour in contemplating the sixty-three years' service of David Zeisberger, now present to the eye on glowing canvas and in the midst of a sylvan reality—David Zeisberger, second to no Christian man who has yet labored among North American Indians —portrayed in a volume of rare excellence by the one who presides on this occasion.

I need not say that here in your own beautiful cemetery of Bethlehem, beside the remains of Tschoop and many another Christian Indian, rest those of Jungmann and Luckenbach, as well as the remains of the amiable John Heckewelder, a man who commanded the respect and confidence of Washington, and who, in negotiating treaties of peace with native tribes, was honorably associated with men like Col. Timothy Pickering, Gen. Putnam, and Gen. Lincoln. I esteem it an honor to have for my own birthplace a county of Connecticut, in which and near which are monuments to the memory of Christian Henry Rauch, Gottlob Büttner, Joseph Powell and David Bruce, whose labors at Indian settlements in that region—commenced only ten years after the Mission to St. Thomas—should be held in everlasting remembrance.

"More sweet than odors caught by him who sails
Near spicy shores of Araby the blest,
A thousand times more exquisitely sweet,
The freight of holy feeling which we meet,
In thoughtful moments, wafted by the gales
From fields where good men walk, or bowers
wherein they rest."

Beloved Brethren of the Moravian Church, to your ancestors "was it given, in the behalf of Christ, not only to believe on Him, but"—in the line of high promotion—"also to suffer for His sake."

Gladly indeed do we place a wreath on the monument of John Hus, on the monument of every martyr and every faithful Missionary; yet will we never forget that in the burning fiery furnace of Bohemia there was One, and under scorching rays of the tropics there now is One like unto the Son of God; that amidst the long winter of Greenland and Labrador, near by those humble missionary dwellings, are footsteps which leave no print on the snow.

Before Him will we cast all crowns, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power!"

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